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CHRISTIAN NEWS FROM ISRAEL

JERUSALEM

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CHRISTIAN NEWS FROM ISRAEL

VOL. VII. No. 1–2
JUNE 1956

EDITED BY DR. CH. WARDI

GOVERNMENT OF ISRAEL
MINISTRY OF RELIGIOUS AFFAIRS
JERUSALEM

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IN MEMORIAM

KYR TIMOTHEOS PYTHAGORAS THEMELIS

GREEK ORTHODOX PATRIARCH OF JERUSALEM

On December 31st, 1955, His Beatitude Kyr Timotheos Pythagoras Themelis, Greek Orthodox Patriarch of Jerusalem, passed away in the Old City of Jerusalem. The funeral took place on January 2nd, and was attended by large throngs of mourners. The late Patriarch was laid to rest in the Convent of the Little Galilee on Mount Olivet. His Grace Archbishop Athenagoras of Sebaste was elected by the Holy Synod to be Locum Tenens.

Kyr Timotheos was born on the Island of Samos in 1878. After graduating at the Theological School of the Holy Cross in Jerusalem (1905), he continued his studies at the Universities of Oxford and Cambridge. In 1906, he was ordained Deacon, in 1914 promoted Archimandrite, in 1921 elected Archbishop of Jordan and in 1935 Patriarch.

While still Archbishop of Jordan, he devoted much of his activity to bringing about a closer understanding between the Greek Orthodox and Anglican Churches: in 1922 he organized friendly meetings with representatives of the Church of England, in 1923 and 1925 he went on special missions to London and Cyprus, in 1928 he attended the International Protestant Congress on the Mount of Olives, and in 1930 the Lambeth Conference. Kyr Timotheos was also keenly interested in educational matters: in 1920 he founded a girls' trade school and in 1921 a Museum of Old Icons at the Patriarchate. Among his achievements should be mentioned the Patriarch's considerable scientific and literary production: in fact, His Beatitude wrote more than 35 books and pamphlets and over 350 articles dealing with Theology, Archaeology, Greek literature, the Holy Places and other related subjects, mostly published in Νέα Σιών, which he edited for many years. His Greek translation of the Egyptian classic "The Book of the Dead", completed in 1935, deserves special mention.

In 1951, His Beatitude visited Israel, where he was received with great respect and reverence.

CHRONICLE OF EVENTS

CHRISTMAS 1955

Pilgrims to Bethlehem experienced this year a less peaceful Christmastide than in previous years, owing to the disturbed conditions prevailing at that time in the Hashemite Kingdom of Jordan. There had been in fact considerable rioting in that country, including the Old City of Jerusalem, both during the week which preceded the Day of the Feast and for a considerable time afterwards. As a result, fewer pilgrims crossed to the church of the Nativity and larger numbers of worshippers attended services in the churches and chapels in Israel.

Despite rumours that the annual pilgrimage from Israel would be cancelled by Jordan, Israel authorities made all preparations to ensure a smooth and speedy passage at Mandelbaum Gate. Of the 1,700 pilgrims who had received permits, however, only 1,200 actually crossed the lines, the others having apparently been deterred by the news of the disturbances in the City. There were also twenty pilgrims who were turned back at the last moment by the Jordan authorities in no-man's-land, without any reason being given. Those who crossed included groups from France, Belgium and the U.S. Thirty-five Germans, who were travelling by air to Jordan but were forced to land at Lydda owing to bad weather, were refused permission by the Jordanians to enter the Old City and attended midnight mass at the Ratisbonne Convent.

Thanks to the arrangements made by the Jerusalem police, it only took a few minutes for a pilgrim to go through the formalities in the Israel inspection tent and to reach the Jordan checkposts. These were set up at little tables near a line of dragon's teeth in no-man's-land. Behind the teeth stood a row of Arab legionnaires in red *kefiyas,* armed with Sten guns and holding additional magazines in their hands. Many of the pilgrims carried babies in their arms. On the occasion, Israel authorities allowed a few "compassionate meetings" in no-man's land between Arab families from Syria and Jordan and their relatives residing in this country. The Minister of the Interior, accompanied by the District

Commissioner, came to the Gate to observe the crossing arrangements. In the evening, the passage of the Consular Corps took place through the traditional Beth-Safafa checkpost; however, of the expected fifty pilgrims, only some twenty took part in the procession.

In the New City, midnight masses were celebrated in the church of the Dormition and in the chapels of Terra Sancta, Notre-Dame de France, Ratisbonne, etc. Anglican and Protestant services were held on Christmas Day at the Y.M.C.A., in the churches of St. Paul, St. Andrew and the Nazarene, and in the chapels of the American Gospel Church, the Bible Evangelical Mission, the Jerusalem Baptist Congregation, etc.

Services were also held in many tongues in Catholic, Anglican and Protestant churches in Ramleh, Jaffa, Haifa, Acre and Nazareth. In the latter city, midnight mass was celebrated in the Church of St. Joseph, as the church of the Annunciation had been demolished to permit the erection of a new Basilica. On Christmas Day an "interfaith mission of friendship" arrived in Nazareth to convey to the Scottish Presbyterian Hospital there a package of drugs destined for the treatment of Arab patients. The "mission", sponsored by the World Parliament of Religions was led by a Presbyterian clergyman and a Jewish doctor, from N.Y.

Message of the President

On December 29th, President Ben-Zvi received at his residence the leaders of the Christian Communities in Israel and read to them the following message:

"It is with great pleasure that I extend my greetings to you, Representatives of the various Christian Churches and Communities, and through you to all the Christian citizens of Israel and to the pilgrims of all denominations visiting Israel at the moment.

My best wishes and greetings of the season to you all.

May the spirit of friendship and brotherhood reign among the various Communities of Israel and grow even stronger in the coming year.

I shall end my remarks with the words of the Psalmist:

'Pray for the peace of Jerusalem: they shall prosper that love thee.
Peace be within thy walls, and prosperity within thy palaces.
For my brethren and companions' sakes, I will now say,
Peace be within thee.
Because of the House of the Lord our God I will seek thy good.'
(Psalm 122, 6-9)"

Eastern Churches

Mandelbaum Gate was again thrown open to some 1,800 pilgrims when the Eastern Orthodox Communities celebrated Christmas on January 6th. The pilgrims included several Russian nuns of the Eyn Kerem Gornensky Monastery, and a large number of Catholics who had not crossed over on December 25th because of the tense situation in Jordan. Renewed disturbances, however, led to several hundred pilgrims being stranded for a few days in that country.

In the New City of Jerusalem, the Orthodox Community attended on January 7th a solemn liturgy at the Russian Cathedral of the Holy Trinity. The service was followed by a festive meal to which all present in the church were invited. There was also a service in that church on January 8th. Special chimings of the bells accompanied the Russian services and the large cross on the top of the church was floodlit for three successive nights. A special Christmas message from the Moscow Patriarchate was read in all the churches of the Russian Ecclesiastical Mission in Israel.

Armenian Celebrations

The Armenian Community celebrated Christmas (as well as Epiphany) on January 19th, and some 300 pilgrims crossed over to Bethlehem. Those remaining in Israel attended ceremonies in Jaffa and Haifa. Chief celebrant in the church of St. Nicolas in Jaffa was Archbishop Tyran Nersoyan, who came for the occasion from the Old City; he was assisted by Father Papken Abadian. In Haifa, the liturgy was performed by the local pastor, Father Shahan.

SCHOLARSHIPS FOR ARAB STUDENTS

The first award of the Magnes Scholarship for an Arab student at the Hebrew University has gone to Farid Haj, a second-year student who is majoring in English and Philosophy. A native of Haifa, Farid Haj is blind; he and his seeing-eye dog are a familiar sight around the University precincts. He intends, after graduation, to become a teacher at the School for the Blind.

A David Werner Senator Scholarship for the current academic year has been awarded to Kassem Kassem, a 27 year-old Druze student in his 4th year at the Faculty of Agriculture in Rehovot. The D.W. Senator Scholarships are awarded out of a fund set up for the purpose of establishing a memorial to the late Vice-President of the H.U. for his efforts to advance the cause of better understanding between Jews and Arabs.

NEW CUSTOS OF THE HOLY LAND VISITS ISRAEL

On December 18th, the new Custos of the Holy Land, Father Angelico Lazzeri, crossed over from Jordan through Mandelbaum Gate for his visit to Israel. He was received by an official of the Ministry of Religious Affairs. After a short stay in the Terra Sancta College, he proceeded to Nazareth, and returned to the Old City on the same day. His Paternity was granted a permanent pass by the Israel authorities to facilitate his frequent visits to the Franciscan shrines and monasteries situated in Israel.

NEW SUPERIOR OF ST. PIERRE DE SION (RATISBONNE)

On January 1st, the Rev. Father Joseph Stiassny, of the Congregation of Notre-Dame de Sion, was appointed Superior of the Institute of St. Pierre de Sion (Ratisbonne) in place of the Rev. Father Pierre de Condé.

Father Stiassny was born in Budapest in 1920. He studied in Louvain, Lyon, and Paris. In 1944, he was ordained a priest. In 1947 he settled in Israel and studied Judaica at the Hebrew University.

Father Stiassny, who is the author of a work entitled *The Prophet Elijah in Jewish Lore,* is endeavouring to establish in his convent an Institute of Jewish studies for Catholic priests.

A GUEST FROM CANADA

On January 4th, the Right Reverend George Luxton, Bishop of Huron, accompanied by Mrs. Luxton, arrived in Israel via Haifa. He stayed here ten days, touring the country and visiting the Holy Places. While in Jerusalem, the Bishop and Mrs. Luxton were received by President Ben-Zvi. They also called on the Minister of Religious Affairs and on Chief Rabbi Herzog. Owing to the disturbed conditions in Jordan, the Bishop was unable to cross to the Old City.

DEATH OF THE OLDEST MARONITE PRIEST IN ISRAEL

On January 12th, the Rev. Father Elias Yussef Khoury, priest of the Biream Maronite Community, died at Gush-Halav at the age of 91. In his last will he asked to be buried in the church of Biream, in which he had served for over 60 years. The Church is one of the few buildings still standing in this village on the Lebanese border, which was evacuated after the War of Liberation. The Military Governor readily complied with this wish, and the coffin of the deceased priest was carried on the shoulders of the village elders from Gush Halav to Biream—a distance of 12 km.

ETHIOPIAN CELEBRATIONS

On January 15th, a group of monks of Debre Gennet crossed to the Old City of Jerusalem to attend the Feast of the Trinity in the Ethiopian chapel of the Trinity near the Jordan. They stayed there until the 21st, celebrating Timkat or Epiphany on the 20th, and the Feast of St. Michael the Archangel on 21st.

On January 30th, the Ethiopian Community celebrated the appearance of St. Mary to the Disciples. On February 24th, the Day of Qidane Mehrat, the centre of festivities was the Convent Debre Gennet, situated in the Street of the Prophets in Jewish Jerusalem.

VOCATIONAL CENTRE FOR NAZARETH YOUTHS

On January 15th, a vocational training centre for youths between the ages of 13 and 17 was opened in Nazareth as part of a scheme to train vagrant youths and make them into useful citizens. The project is financed by the Government, the Municipality, and the Christian International Association for Israel. The Centre has started off with two sections, one for carpentry, another for metal work, and is later to be enlarged. The opening ceremony was performed by Dr. I.S. Rosenberg, the Deputy Minister for Social Welfare, in the presence of the Mayor of Nazareth, Mr. A. Jarjura, Town Councillors, Church leaders, and guests from many parts of the country. Another such centre will shortly be established in Acre.

DEATH OF THE REGIONAL SUPERIOR OF THE SISTERS OF ST. JOSEPH

On January 27th, the Very Rev. Mother Archangela, Regional Superior of the Sisters of St. Joseph in the Holy Land, died at the *Pensionnat* of St. Joseph in Jerusalem.

Mother Archangela was born at St. Michel-de-Maurienne on February 1st, 1901. She joined the Congregation in 1919, and in 1921 came to Jerusalem, where she lived and worked for twenty-six years. Appointed Assistant-General in 1947, she left for France but returned to Jerusalem in 1954 as Regional Superior of the Province of the Holy Land. She is mourned not only by her Congregation, but also by all who knew her and had the opportunity of being in touch with her in this city.

LORD RUSSELL LECTURES AT THE HEBREW UNIVERSITY

On January 29th, Lord Russell of Liverpool, author of *The Scourge of the Swastika,* delivered a guest lecture at the Hebrew University to a packed

audience assembled in Ratisbonne Hall. He spoke on "Germany, Yesterday, To-day and Tomorrow" and expressed anxiety over the rearmament of Germany.

After the lecture, Lord Russell presented a cheque of £500 to Shlomo Jacobi, a third-year student in the Faculty of Humanities and a veteran of both World War II and the War of Liberation, whose parents lost their lives at the hands of the Nazis.

MEMORIAL SERVICE FOR THE LATE GREEK ORTHODOX PATRIARCH

On February 8th, a memorial service for Kyr Timotheos, the late Patriarch of Jerusalem, was held in the Greek Orthodox church of Nazareth. The liturgy was performed by His Grace Archbishop Isidoros, who was assisted by a large gathering of Greek, Arab and Russian priests including the Head of the Russian Ecclesiastical Mission of Jerusalem. After the ceremony the Archbishop received the condolences of those present, including representatives of the Government, the Municipality, the Diplomatic Corps and the Moslem and Christian Communities.

DISTINGUISHED EPISCOPALIAN VISITS ISRAEL

On February 12th, the Rev. Dr. James A. Pike, Dean of the Cathedral of St. John the Divine, accompanied by Mrs. Pike, arrived in Israel by El Al. While in Jerusalem they were the guests of honour at a reception given by the Vice-President of the Hebrew University. Rev. Dr. Pike also called on the Counsellor on Christian Affairs of the Ministry of Religions. Dr. and Mrs. Pike stayed in the country for 8 days.

ST. SIMEON'S DAY IN JERUSALEM

On February 16th, the Greek Orthodox Community of Jerusalem celebrated the Day of St. Simeon in the chapel of the St. Simeon Monastery in Katamon. It will be recalled that the chapel was built in the 19th century, over the supposed ancient grave of St. Simeon. The ceremony was conducted by His Grace Archbishop Isidoros, Metropolitan of Nazareth, assisted by a large group of Greek and Russian clergy. Among those present were H.E. Mr. A. S. Vlachos, Greek Diplomatic Representative in Israel, Government representatives, and a large number of Russian nuns of the Eyn Kerem monastery. After the ceremony a reception was given, in the course of which Archimandrite Ignatios addressed the guests.

300 ARAB TEACHERS TRAINED IN FIVE YEARS

On February 21st, an intensive training course for Arab teachers was opened by the Director of the Arab division of the Ministry of Education. 26 men and women are participating in the three-month course. Since 1951, over 300 teachers have passed through 10 such courses. A permanent Arab teachers' seminary for women will soon be established. It will house about 50 graduates of elementary schools who will train as kindergarten and first-grade teachers.

FIRST CHRISTIAN ARABS JOIN ISRAEL ARMY

On February 23rd, 30 young Christian Arabs took their places in the various units of Israel's Defence Army. They are the first organized group of Christian Arab youth to volunteer.

Mr. Salim Jurban, a prominent Arab of Haifa, who for many months had advocated the acceptance of Arabs into the Israel Defence Forces, greeted the volunteers. He was glad, he said, that they had chosen to identify themselves with the State, to share the duties of its citizens, and thus to be in a position to enjoy equal privileges. A Moslem Arab, Mr. Abd el Alnan, expressed his satisfaction at the Christian Arabs having followed the example of the Druze minority, and hoped that Moslems too, might soon be able to join the Israel forces.

DAY OF ST. ALEXIUS

On February 25th, the Day of St. Alexius, a solemn liturgy was performed in the Russian Cathedral of Jerusalem for Patriarch Alexius of Moscow. The chief celebrant was Higumen Pimen, Member of the Russian Ecclesiastical Mission, who was assisted by ten Greek, Arab and Russian priests. After the liturgy, special prayers were offered for the health of the Moscow Patriarch. In the evening a reception was held on the premises of the Mission. Those present included H.E. Mr. A.N. Abramov, Ambassador of the U.S.S.R., Dr. I. Herzog, Chief Rabbi of Israel, Mr. G. Agron, Mayor of Jerusalem, Chief Justice Olshan, members of the Diplomatic and Consular Corps, representatives of the Government, the Municipality and the Eastern clergy.

80% OF ARAB BLOCKED ACCOUNTS FREED

More than 80 per cent of the estimated £3,000,000 in blocked Arab accounts in Israel banks have already been freed. The release of these accounts was begun in December, 1954.

By the middle of February, the amount paid over was £2,508,000, of which £1,500,000 went to Jordan; £600,000 to the Lebanon; £145,000 to Syria; £75,000 to Egypt; £26,000 to the Gaza Strip and £162,000 to other countries.

When the scheme began, there were 143 safe deposit boxes registered in the names of Arab refugees. Of this number, the contents of 94 have been turned over to the U.N. which transferred them to the owners. Of the 1,134 items deposited with banks, 374 applications have been received.

So far 21 parcels and 197 pouches with Palestine Bearer Bonds and 115 pouches with other certificates and documents have been released.

HIGUMEN PIMEN NEW HEAD OF THE RUSSIAN ECCLESIASTICAL MISSION

On February 28th, Father Michael Zernov, Head of the Russian Ecclesiastical Mission, returned from his leave in Moscow. In accordance with instructions received from the Moscow Patriarch Alexius, Father Zernov handed over the direction of the Mission to Father Pimen. The new Head of the Mission took over his duties on March 5th.

A MEMBER OF THE HAGIOTAPHITIC CONFRATERNITY TO STUDY IN ISRAEL

On February 28th, Deacon Vikentios, one of the youngest members of the Hagiotaphitic Confraternity of the Greek Orthodox Patriarchate of Jerusalem, arrived in Israel to pursue his studies in this country. Deacon Vikentios was sent by the Confraternity to study Hebrew and Arabic with a view to taking a course of studies at the Hebrew University. For the time being, he will stay in Nazareth with His Grace Archbishop Isidoros.

DEPARTURE OF FATHER DE CONDE, SUPERIOR OF RATISBONNE

On March 7th, the Rev. Father Pierre de Condé, Superior of the Ratisbonne Convent of Jerusalem from 1940 to 1946 and from 1949 to 1955, left Israel for France, to proceed to Brazil for his new assignment.

During his long stay in this country, Father de Condé evinced a keen interest in, and a sympathetic understanding of, the new pioneers and their work of reconstruction. He visited *kibbutzim,* learned modern Hebrew and made many friendships. He was well liked for his personal charm, his gaiety, his distinction, all happily combined with a lofty spirituality. A fine musician and a discriminating critic, he will be missed in musical circles

here. Although no longer enjoying the best of health, he carried his seventy years well, and before leaving told his friends that, far from retiring, he was about to embark on new work.

PRESS CONFERENCE BY MGR. VERGANI

On March 10th, Mgr. Antonio Vergani, the Latin Patriarch's Representative in Israel, held a press conference in Jerusalem at the invitation of the Journalists' Association. He was accompanied by the Reverend Fathers Joseph Stiassny, Superior of the Ratisbonne Convent, and Jean-Roger of Notre-Dame de France.

Mgr. Vergani opened his talk by stressing the significance of the Holy Land to the Catholic World. He expressed the desire to see both the authorities and the people of Israel grow increasingly aware of this significance. He then spoke of the relations between Church and Government authorities, and expressed his gratitude to the Ministry of Religious Affairs, which had always shown itself willing to help resolve any questions that might arise. He recalled that, thanks to the goodwill of those concerned, most of the property belonging to the Church which had been temporarily occupied by the military, had already been restored to the owners, while negotiations were under way with respect to the remaining property. Mgr. Vergani also had words of praise for the Government Tourist Corporation. He noted that roads to Christian shrines had been built, and that efforts were being made to render the stay of Christian pilgrims as pleasant and fruitful as possible. This friendly attitude, however, was not shared by all sections of the population, continued Mgr. Vergani. He thought that an Association of Christians and Jews, such as those already existing in certain Christian countries, might contribute to the strengthening of the friendly ties between the two sections of the population. In this country, he thought, the initiative should be taken by Jews.

The speaker then dwelt upon the question of Catholic schools and missionary activities. He denied most emphatically that the Catholic Church had used material means to win Jews or had tried in any way to make conversion attractive. The opposite was the case: a Catholic life made strong demands upon the individual, and applicants for baptism had to undergo a probation period of two years at least; very few were able to stand the test. As to Catholic schools, he continued, they can in no sense be called "missionary schools" for their object is not to convert pupils, but rather to give them the best education possible, and turn them into good

citizens of the State. He specified that among the 10,000 children attending Catholic schools, only about 1,000 were Jewish.

Mgr. Vergani's address, as well as his replies to the numerous questions that were put to him, elicited warm interest in the audience; and the President of the Association, in his vote of thanks, stressed that further personal contacts between representatives of the Church and the press would always be welcome.

CELEBRATION OF THE POPE'S 80TH ANNIVERSARY

On March 11th, a ceremony of prayer and homage for His Holiness Pope Pius XII was held at the chapel of Notre-Dame de France in Jerusalem. Solemn mass was sung by the Very Rev. Father Terence Kuehn, O.F.M., Patriarchal Vicar; an allocution was pronounced by the Rev. Father Laurent, A.A., Superior of Notre-Dame de France.

In Haifa the Pope's 80th anniversary was celebrated on March 18th and 19th. On the evening of the 18th, Mgr. Hakim, Greek Catholic Archbishop of Galilee, performed a Byzantine liturgy which was followed by a sermon by Mgr. Vergani. On the next day, the Latin Community celebrated the occasion in its own church. Both ceremonies were presided over by H.E. Mgr. Silvio Oddi, Apostolic Delegate in the Holy Land.

THE FEAST OF SAINT VARTAN

On March 15th, the Armenian Community celebrated Vartanantz, the National Feast commemorating the defence of the faith against the onslaught of the Zoroastrian Persians in 451. The main festivity took place in Jaffa under the spiritual leadership of the Rev. Papken Abadian. The liturgy was followed by a sermon and by community singing.

On March 18th, the Lent season began according to the Armenian calendar. This occasion was marked by the closing of all curtains in the Armenian churches, the introduction of special ancient hymns into the liturgy, and the inauguration of the season's evening services. On Palm Sunday, the curtains were reopened.

ARAB WORKERS AND PEASANTS AT THE 8TH CONVENTION OF THE HISTADRUT

On March 18th, a Delegation representing the Arab Workers and Peasants in Israel arrived in Tel Aviv to take part in the 8th Convention of the Histadrut (the Israel Labour Federation). Mr. Mohammed Abdel

Ghany, Head of the Delegation addressed the assembly in the following terms:

"I have the honour, on behalf of the Arab workers and peasants of Israel, and on my own behalf personally, to bring very warm and sincere greetings to the Eighth Convention of the Histadrut meeting here to-day.

"The Histadrut has extended a helping hand to the Arab workers of this country for many years past; and it continues in its efforts to give them every encouragement and support, with the aim of raising the standard of living of the Arab worker to the level reached by his Jewish fellow-worker. Histadrut assistance to the Arab worker has branched out in many directions and now extends to many aspects of his life, social, economic and organizational.

"I should like to recall here with deep appreciation the important decision taken by the 66th Council of the Histadrut concerning the admission of Arab workers to Histadrut unions. As a result of this step, the Arab worker now enjoys many benefits in the same way as his Jewish comrades. Looking round us to-day, we see thousands of Arab workers drawing wages equal to those of Jewish workers, and enjoying all the services available through the various Histadrut institutions. In particular, I should like to mention the dispensaries opened by the Kupat Holim (the Workers' Sick Fund) in a number of Arab villages.

"Thanks to Histadrut assistance, there has been considerable economic progress throughout the Arab Community of Israel. The Arab Workers' and Peasants' Fund was established on the initiative of the economic section of the Histadrut Arab department. It has become an important instrument which has made possible the execution of various co-operative economic projects, water projects for both drinking and irrigation purposes, loans to needy farmers and to local authorities for the execution of vital programmes.

"It is a pleasure to record the work of the Histadrut and its women's section, Moetzet Hapoalot, in advancing the social position of the Arab women, helping to organize them, training them for useful occupations, and raising their standard of education and civic consciousness.

"In the cultural field, the Histadrut has organized libraries in the Arab villages, has held various seminars, tours, evening classes for illiterates, and classes for the study of Hebrew".

Mr. Mohammed Abdel Ghani then referred to a number of problems requiring attention, such as the creation of additional sources of employment for Arab workers, the increase in the number of dispensaries serving

Arab villages, the extension of assistance by the Mutual Aid Funds, the grant of additional support to the "Arab Workers' and Peasants' Fund", the need to facilitate the marketing of tobacco grown by the Arab farmers, the limitation of military rule in certain Arab districts, etc.

The speaker ended by wishing Israel and all its inhabitants "a life of peace and stability".

NORWEGIAN BIBLICAL SCHOLAR VISITS ISRAEL

On March 20th, Professor and Mrs. Sigmund Mowinckel arrived in Israel for a month's stay. Owing to facilities afforded by the Hebrew University and the Antiquities Department, they were able to visit a number of Biblical and archaeological sites. The guests also had a glance at modern Israel. While in Jerusalem, Prof. Mowinckel held a series of lectures at the Swedish Theological Institute. He also delivered a guest-lecture at the Hebrew University on "Some Principles of Psalm Exegesis".

DEATH OF THE COPTIC ARCHBISHOP OF JERUSALEM

On March 23rd, His Grace Anba Jacobus, Coptic Archbishop of Jerusalem and the Near East, died in a railway accident in Egypt, while travelling with Anba Thomas, Archbishop of Tanta, to Assiut to visit the Coptic Patriarch on behalf of the Holy Synod.

Anba Jacobus was born in Egypt in 1908. He was educated at the Assiut American College and at the Theological Seminary of Cairo. In 1942 he entered the Monastery of St. Anthony, and became a monk in 1944. In September 1946 he was ordained a bishop and appointed to be *Mutran* of the See of Jerusalem.

Anba Jacobus was a staunch defender of Coptic rights in the Holy Places, and a great builder. Assisted by his representative in Jaffa, Father Yoakim el-Anthouni, he erected a church in Nazareth and another one in el-Qantara. He also built a large monastery on the shores of the Jordan, a rest-house in Jericho, and several religious houses in Bethlehem. Being keenly interested in the education of the members of his Community, he founded for their children a girls' school and a college and published for their benefit a monthly religious review entitled *Maglat el Nahda el-Morkossiyah*. Like some of his predecessors, Anba Jacobus was very fond of the monastery in Jaffa, which he hoped to make into a centre of Coptic cultural influence in Israel.

GREEK INDEPENDENCE DAY CELEBRATIONS

On March 25th, the 135th anniversary of Greek independence was marked by a Thanksgiving service in the Greek Orthodox church of St. George, in Jaffa, conducted by the Metropolitan of Nazareth, Archbishop Isidoros. After the ceremony the congregation attended a reception at the home of the Greek Consul and Mrs. Dimitri K. Linakis. Among those present was the British Ambassador, Sir John W. Nicholls.

In Jerusalem, Greek Independence Day was celebrated at St. Simeon's chapel in Katamon. The ceremony, performed by the Rev. Archimandrite Ignatios, was followed by a reception at the Greek Consulate-General in Jerusalem.

HIGUMEN PIMEN RAISED TO THE DIGNITY OF ARCHIMANDRITE

On March 27th, Higumen Pimen Khmielevsky, Head of the Russian Ecclesiastical Mission in Jerusalem, was solemnly raised to the dignity of Archimandrite. The ceremony of induction was performed by His Grace Benedictos, Archbishop of Tiberias, who came for the purpose from the Old City. The Archbishop was delegated by the Greek Orthodox Patriarch of Jerusalem at the request of Patriarch Alexis of Moscow. The new Archimandrite received on the occasion the cross, the mitre and the pastoral staff.

On April 1st, a solemn liturgy was performed for the occasion in the Russian cathedral of Jerusalem by His Grace Isidoros, Metropolitan of Nazareth. The ceremony was followed by a reception.

A VISITOR FROM ILLINOIS

On March 28th, Dr. Douglas Young, Dean of the North Western University Theological Seminary, arrived in Israel accompanied by the Rev. Richard Stoehr, a Lutheran Pastor of Minneapolis.

Dr. Young evinced particular interest in the progress of Biblical studies in this country. In the course of his stay in Jerusalem he was received by Prof. B. Mazar, President of the Hebrew University, and by Prof. B. Dinur, former Minister of Education. He left on April 6th.

GUESTS FROM GERMANY

In the course of March, the following guests from Germany visited Israel: Dr. Otto Küster of Stuttgart, formerly Commissioner of Württemberg for Compensation and Restitution Affairs, Dr. Gertrud Luckner, Secretary of the Caritas-Verband, and Dr. Karl Heinrich Rengstorf, Professor of Theology at the University of Münster, Westfalia.

Palm Sunday for Christians following the Gregorian calendar fell this year on March 25th. In Jerusalem the day was marked by a benediction of the palm branches, a procession, and a mass performed at the chapel of Notre-Dame de France.

In the same chapel, the solemn offices of the Holy Triduum, were celebrated by His Exc. Mgr. Oddi, Archbishop of Mesembria and Apostolic Delegate in the Holy Land.

On Maundy Thursday, the Franciscan community of Jerusalem headed by His Paternity Father Angelico Lazzeri, O.F.M., Custos of the Holy Land, made a pilgrimage to the Cenacle.

On Holy Saturday night the Paschal Vigil was celebrated in all Catholic churches and chapels throughout the country. More than 800 pilgrims, including members of the Consular Corps, crossed during the week-end to celebrate Easter in the Church of the Holy Sepulchre.

Among the foreign pilgrims to Israel was a group of 40 Americans headed by Mgr. Thomas A. Meehan, Editor of "The New World" of Chicago. On Easter Sunday the group offered Mass at the church of the Dormition on Mount Zion.

Eastern Churches

For Christians following the Julian calendar, Holy Week began on April 29th. Liturgies were celebrated in all Orthodox churches in the country. On Holy (Great) Saturday, at 2 a.m., in the Russian cathedral of Jerusalem, the ceremony of the Entombment was performed in front of the "Plashtshanitza" icon. On the same day, at 2 p.m., a delegation of Orthodox clergy including Archimandrite Pimen, Head of the Russian Ecclesiastical Mission, and his assistant Nicodim, received at Mandelbaum Gate the Holy Fire brought from the Church of the Resurrection. The fire was then carried into the Greek and Russian Orthodox churches and chapels where it was kept burning during the whole paschal week. At midnight, services were held in all Orthodox churches. In Jerusalem, in the Russian cathedral, the ceremony started with a procession and lasted until 3 a.m. In the course of the latter service, according to Russian custom, the Gospel was read in twelve languages (Greek, Latin, Hebrew, Arabic, Slavonic, German, Russian, English, etc.) On Easter Sunday, Archimandrite Pimen assisted by Higumen Isaias and Father Nicodim, performed two services, first at the cathedral in Jerusalem and then at the church of the Gornensky Monastery in Eyn Kerem. Some 45 Russian nuns were present.

FINNISH PILGRIMS

On April 4th, a group of Finnish pilgrims, members of the Carmel Institute of Oslo, arrived in Israel through Mandelbaum Gate. The party was led by Pastor Yrjö A. Numme of Helsinki, and included Mr. Olavi Tarvainen, author of a study on the famous 19th century Finnish reformer, Paavo Ruotsolainen. After a short stay at the Swedish School in Jerusalem, where they were welcomed by a representative of the Ministry of Religious Affairs, the pilgrims set out on a 6-day tour of the country, guided by Pastor Faye-Hansen of the Scandinavian Seamen's Church of Haifa.

MEMORIAL SERVICE FOR COPTIC ARCHBISHOP

On April 5th, a memorial service was held at the Coptic church of St. Anthony in Jaffa for the late Anba Jacobus, Coptic Archbishop of Jerusalem and the Near East (see item, above). Chief celebrant was the Very Rev. Father Yoakim el-Anthouny, Superior of the Coptic Convents in Israel. Prayers were also said by Archbishop Isidoros, Greek Orthodox Metropolitan of Nazareth, the Rev. Papken Abadian, Senior Armenian Priest in Israel, the Rev. Father Gelph, Syrian Jacobite Representative in Jerusalem, the Rev. Father Gabre Mariam, Superior of the Ethiopian Monastery *Debre Gennet,* and by the Rev. Father Abd el-Ahad Shahine, Superior of the Maronite Convent in Jaffa. The ceremony was broadcast by "Kol Israel" radio for the benefit of the Israel Copts who were unable to attend.

After the ceremony, Father Yoakim received the condolences of his congregation and of a large gathering of visitors, including Government representatives, at the reception hall of the convent. A group of scouts, representing the various Christian Scouts'Organizations of Jaffa, formed a guard of honour.

LEBANESE POET COMMEMORATED

On April 10th, Israel lovers of Arabic poetry commemorated the 20th anniversary of the death of Jubran Khalil Jubran. Mr. E. Khazoum, a young critic hailing from Iraq, who is the author of several studies on Jubran in Hebrew, Arabic and English, broadcast on that day a 20-minute programme on the life and work of Jubran, whom he considers to be "the only Arab romantic poet". The talk was illustrated by numerous excerpts from the poet's works.

Jubran, better known in America as Khalil Gibran, was born in the Lebanon on January 6th, 1883, of Maronite parents. He wrote both in Arabic

and in English. His best-known book in English is *The Prophet,* published in the U.S. in 1923.

COPTIC PATRIARCHAL DELEGATION FROM EGYPT VISITS ISRAEL

On April 11th, a six-member delegation of the Coptic Patriarchate of Alexandria arrived in Israel through Mandelbaum Gate. It was headed by two bishops, Anba Benjamin of Manufieh and Anba Yoannes of Ghizeh, and included the Reverend Fathers Arsenios Zaki, Morcos el-Anthouni, Bishara el-Anthouni and Baleegh Habashi. The purpose of this visit was to assess the legacy of the late Anba Jacobus, Mutran of Jerusalem, and to discuss the question of a successor with the Coptic Community of Israel. The party stayed in the country for three days, visiting the communities of Jaffa, Nazareth and other places. On their arrival, the members of the delegation, accompanied by Father Yoakim of Jaffa, were received at the Ministry of Religious Affairs; before leaving, they paid a visit to the Minister's Counsellor on Christian affairs.

NORWEGIAN PILGRIMS

On April 20th, a group of 180 Norwegian pilgrims and tourists arrived in Israel through Mandelbaum Gate. The party was led by Mr. B. Fauske, and included Dr. Dahle, Professor of New Testament at the University of Oslo, and Dr. Guldbransen, Dean of the University's theological faculty. For their tour of Israel, the party split into two groups, guided respectively by Rev. Stoehr of Minneapolis on behalf of the Scandinavian Seamen's Church of Israel, and by Pastor Solheim of Haifa. After a stay of four days, the two groups re-embarked on their chartered steamer Brand VI, which had in the meantime arrived at Haifa from Beirut. They were seen off by an official of the Ministry of Religious Affairs.

GREEK CATHOLIC COMMUNITY HONOURS ITS ARCHBISHOP

On April 23rd, the Day of St. George, the Greek Catholic Community of Haifa gave a reception in honour of its Pastor and Archbishop, Mgr. George Hakim. The reception took place in the new Archepiscopal Palace in Haifa. In the course of the festivity, pupils of the Greek Catholic Seminary of Nazareth entertained the audience with addresses and songs in Arabic and Hebrew. Among those present were representatives of the Government, the Consular Corps and the local clergy, as well as numerous guests from other Communities.

ANTHOLOGY OF ISRAEL ARABIC POETRY

Alwan mina-Shi'r fi-Israel (Shades and Hues of Arabic Poetry in Israel) is the title of a collection of Arabic poems recently published by the Al-Hakim Press in Nazareth. The anthology contains some hundred poems by 17 young contributors, four of whom are Christian, four Jewish, and the rest Moslem. The Christians include one Catholic, Joseph Nahleh of Nazareth, and three Greek Orthodox: George Najib Khalil of Iblin, Habib Tawfiq Shweiri of Kafr Yassif and Jamal Qa'war of Nazareth. The anthology is edited, introduced and annotated by Mr. Mishail Haddad, Editor of the Nazareth Arabic fortnightly "Al-Mujtama".

GREEK DISTINCTION FOR ISRAEL CITIZEN

On April 24th, H.E. Mr. A.S. Vlachos, Diplomatic Representative of Greece, presented the Gold Medal of the Order of the Phoenix to Mr. Israel Sipper, formerly an official of the Ministry of Religious Affairs. Mr. Sipper was awarded this distinction by H.M. King Paul of the Hellenes in recognition of services rendered to the Greek Orthodox Community in Israel and to the cause of cultural relations between Israel and Greece.

PULPIT MADE BY GALILEAN CARPENTER SENT TO CHURCH IN BRITAIN

On April 28th, a pulpit made by a Galilean carpenter out of an oaktree from the forest of Bashan, was shipped free of charge by Messrs. Furness Withy & Co. Ltd. from Haifa to London. The pulpit is destined for the parish church of St. Leonards-on-Sea. In this connection, the following story was received by the Editor:

> "When St. Leonards-on-Sea parish church was demolished by a V_1 bomb on the night of Saturday, 29th July 1944, the Rector had a dream in which he saw a great multitude listening to the Lord as He sat in the boat on the lakeside and taught the people. The Rector recognized in the multitude some of those who had received the good seed in his parish church and had, during the war years, passed into the Glory beyond.
>
> "He then decided that if the way was made clear, he would go to Galilee, and have a pulpit fashioned in the shape of the prow of a boat, such as the one from which the Lord of Glory preached. Ten years later, he was able to visit Galilee, and on that occasion he arranged with the boat builder of the Eyn Gev Kibbutz for such a

pulpit to be built. The design was drawn up by Sir Giles and Mr. Adrian Gilbert Scott, the architects of the new church; the oak was presented by the Israel Foresters.

"The new parish church of St. Leonards-on-Sea is to be dedicated by the Bishop of Chichester on Saturday, 7th July 1956, when it is hoped that the Bishop will preach the first sermon, and the Duke of Edinburgh will read the first lessons, from the new Boat Pulpit made on the shore of the Sea of Galilee by a carpenter of Galilee".

JAPANESE MINISTER STUDIES AT THE HEBREW UNIVERSITY

Rev. Hasewaga Shintaro, a Japanese Christian Minister, is at present studying Jewish history at the Hebrew University, and Judaica at the Swedish Theological Institute; he is doing this work under the sponsorship of the Theological Seminary of Tokyo.

Rev. Shintaro received his training at the Theological Seminary of Philadelphia, where he graduated in 1943. He was ordained the same year and has since served as minister in New York and Philadelphia, as well as in Japan.

PILGRIMS FROM SOUTH AFRICA

On May 16th, a St. John's Ambulance Brigade group, comprising 62 participants from South Africa, arrived in Lydda in an El Al chartered plane. The group stayed in Israel for eight days, visiting places of religious interest, archaeological sites, *kibbutzim* and settlements, including Ma'ayan Baruch and Moshav Habonim, founded by South African immigrants. The party also visited medical institutions such as the Marcus Institute for Blood Plasma and the Hadassah Hospital in Jerusalem. While in Tel Aviv, the visitors were the guests at a reception given in their honour by the South African Zionist Federation.

GUESTS AND VISITORS

In the course of the second half of May, a number of delegates to the Second Conference on the Problems of Arab Refugees from Palestine, convened in Beirut by the World Council of Churches and the International Missionary Council, visited Israel. These included: His Grace Archbishop James A. Coucouzes, Metropolitan of Melite, the Oecumenical Patriarch's Liaison Officer to the World Council of Churches in Geneva; Dr. O. Frederick Nolde, Director of the World Council of Churches' Commission for International Affairs; Dr. Lesley E. Cooke, Director of

the Division of Inter-Church Aid and Service to Refugees; Dr. Elfan Rees, Adviser on Refugee Affairs to the World Council of Churches; Miss Janet Lacey of the Inter-Church and Refugee Service of the British Council of Churches; Dr. Norman Goodall, Secretary of the Joint Committee of the World Council of Churches and International Missionary Council; Miss Gloria Wysner of the International Missionary Council; and Rev. W. W. Simpson, General Secretary of the Council of Christians and Jews of Great Britain.

In the month of May there were also several Scandinavian pilgrims and visitors, including Pastor Sven Ohm of Sweden, Pastor Borchsenius of Denmark, and Professor Sverre Aalen of the Oslo University. While in Jerusalem, Prof. Aalen held a series of lectures at the Swedish Theological Institute on "The Kingdom of God".

GERMAN CATHOLIC PILGRIMS

Three organized groups of German Catholic pilgrims arrived in Israel this spring; two of them were led by Mr. Nachtmann, Secretary of the *Bayrisches Pilgerbuero* of Munich, and one by Mgr. G. Meinertz of Cologne. The first two arrived in Israel on April 2nd and 20th respectively and stayed four days. Mgr. Meinertz' party arrived on May 25th and left by sea on May 30th. The itinerary of the three groups included visits to the Holy Places in Jerusalem, Eyn Kerem, Nazareth and Galilee, as well as to sites of historical and modern interest. As appears from their published reports, the groups were very favourably impressed both by what they saw in the country, and by the way they were received.

Fig. 1. Area A. A public building with two rows of columns (Stratum IV, period of King Ahab, 9th century B.C.E.)

Fig. 2. Area A. A handle of a mirror or a sceptre made of bone with interesting carvings of a winged deity grasping a stylised "tree of life" (9th–8th centuries B.C.E.)

Area E. The citadels and the Israelite City Wall. In the foreground a two-roomed tower of the Israelite period. (First half of the first millenium B.C.E.)

Fig. 1. Area D. Hewn tombs and remains of buildings from the Middle Bronze Age (18th–16th cent. B.C.E.) and the late Bronze Age (16th–13th cent. B.C.E.)

Fig. 2. General Air View of the Site of Hazor

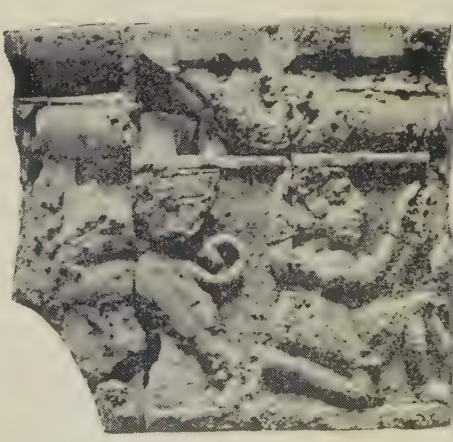

Fig. 3. Area B. An ivory box with carvings of a winged sphinx and a kneeling person praying before a "Tree of Life" (9th-8th centuries B.C.E.)

Fig. 1. A stele bearing a relief of two hands outstretched in prayer, surmounted by an emblem of the deity: a sun disc within a crescent. From the temple in Area C. (14th–13th cent. B.C.E.)

Fig. 2. Ritual claymask from the Late Bronze Period

Fig. 3. A basalt orthostat bearing a relief of a lion. (From the Canaanite Temple, 14th–13th centuries B.C.E.)

Fig. 4. The "Holy of Holies" in the Canaanite Temple of the 14th-13th cent. Area C.

ARCHAEOLOGICAL EXCAVATIONS AT HAZOR

by YIGAEL YADIN, M.A., PH.D.*

We have been engaged in the archaeological investigation of the Biblical city of Hazor—that important centre in the time of Joshua of which the Bible says "Hazor beforetime was the head of all those kingdoms" (Joshua XI, 10). The location of the city, investigation of its strata, determination of the date of its final destruction, piecing together its military, social, economic and political pattern from the pottery, sculpture, architecture, the subjects and technical standard of its art, and—if we are lucky—any letters or documents, will provide Biblical scholars and historians of the period and the area with a point of reference of immense significance. For Hazor was undoubtedly a city of great importance in early ages. Apart from the numerous Biblical references, Hazor is one of the few Palestinian cities of antiquity on which there is historical data in ancient literary pre-Biblical documents from Egypt, Palestine and Mesopotamia. Hazor is even mentioned in the Egyptian Execration texts of the 19th century B.C. These texts list the potential enemies in the distant provinces of the Egyptian Empire. Two of the most recently published letters from the important archives of Mari—the modern Tell Hariri on the middle Euphrates—written circa 1700 B.C., inform the king of Mari that messengers from various cities in Mesopotamia are on their way to Hazor. Another letter tells the king that a caravan had arrived from Hazor and Qatna, accompanied by Babylonian envoys. Hazor was clearly at that time one of the most important cities in Palestine. It is indeed the only city in the area to be mentioned in those documents.

Hazor is later mentioned among the conquered cities by the Pharaohs Thut-Mose III, Amen-Hotep II and Seti I. An interesting allusion to Hazor is found in the famous Papyrus Anastasi I (13th cent. B.C.) in

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which Hori, a royal official, challenges Amen-em-Opet, the Scribe, to answer a number of military and topographical questions. It seems like some ancient military quiz game. One of the questions Hori asks is "Where does the *mahir* (a swift military courier) make the journey to Hazor? What is its stream like?"

Perhaps the most important references to Hazor in these ancient documents are in the famous letters found in the archives of El Amarna, in Egypt. These 14th century B.C. letters came mainly from the petty kingdoms in the Middle East and are addressed to the Egyptian kings. In no less than four letters the subject of the correspondence is Hazor. In two of them the kings of Tyre and Astaroth, respectively, complain that Abdi-Tarshi, the king of Hazor, has rebelled against the Pharaoh, and captured several of the complainant's cities. The other two letters are from the king of Hazor, denying the charges, reaffirming his loyalty to the Pharaoh, and bringing counter-charges against his neighbours.

But it is in the Bible that Hazor really comes into its own as a key city of obvious strategic importance through the references in the book of Joshua and the Deborah narrative in Judges. The victory of Joshua by the "waters of Merom", in the Bible account, marks a decisive phase in the conquest of Northern Canaan: "And Joshua at that time (i.e. after the battle by the waters of Merom) turned back, and took Hazor and smote the king thereof with the sword: for Hazor beforetime (i.e. no longer at the time of the narrator but at the time of Joshua) was the head of all these kingdoms..." (Joshua XI,10) "and he burnt Hazor with fire" (Joshua XI,11).

Later, during the period of the Judges, it was against Jabin, king of Hazor, that the Israelites had to fight. "And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles" (Judges IV,2). And they went to battle under the inspiration of Deborah and the command of Barak. "And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan" (Judges IV,24). This battle, which took place in "Taanach by the waters of Megiddo" (Judges V, 19), marks the beginning of the final phase of the subjugation of the Canaanites.

Two later Biblical passages make mention of Hazor. Solomon rebuilt Hazor, Megiddo and Gezer (I Kings IX, 15), the three strategic cities dominating the plains of Huleh, Jezreel and Ajjalon (modern Latrun) and turned them into royal cities, apparently as garrisons for his hosts of

chariots. The last we hear of Hazor in the Bible is that "In the days of Pekah king of Israel came Tiglath Pileser (the Third), king of Assyria, and took Ijon and Abel-Beth-Maacha, and Janoah and Kedesh and Hazor and Gilead and Galilee, and the land of Naphtali, and carried them captive to Assyria" (II Kings XV, 29) in the year 732 B.C.

The latest historical reference to Hazor is in I Maccabees XI, 63, in which we are told that Jonathan the Hasmonean fought against Demetrius (147 B.C.) "in the plain of Hazor".

It was these Biblical chronicles that led Prof. J. Garstang to suggest the location of Hazor as being within the ruins of the big Tell el Qedah or Waqqas in the Huleh plain. These ruins lie at the foot of the eastern ridge of the Upper Galilee mountain range, about 14 kms. due north of the Sea of Galilee, and about 8 kms. south-west of Lake Huleh. They are located in one of the most strategic areas of ancient Palestine—dominating all branches of the famous Via Maris leading from Egypt to Mesopotamia, Syria and Anatolia. They are right on the main highway to the north, while the present road to Damascus runs about 2 kms. to the south.

The site comprises two distinct areas (Pl. III, Fig. 2):

1. *The Tell.* This is a bottle-shaped mound extending about 600 metres, with its "neck" in the west and its "base" in the east, and having an average width of about 200 metres. Its area is more than 25 acres. (The area of Megiddo is 15 acres). Its steep slopes rise from the surrounding wadis to a height of 40 metres.

2. *A large rectangular plateau.* This area, 1,200 metres long, with an average width of 700 metres, lies to the immediate north of the mound. It too is raised from three surrounding wadis on its north, east and southern sides, and their steep slopes are strengthened by the addition of glacis, the western side of the plateau being specially protected by a large wall of "beaten earth" which rises to a further height of about 15 metres. The thickness of this wall at its base is about 100 metres. Outside it and running parallel to it is a large moat. The whole area is thus a well-fortified enclosure. This type of site, large in area and fortified by beaten-earth wall, glacis, and moat, is quite rare. Only in Carchemish and Qatna is there anything comparable in character and size, and this led Garstang to suggest that the "camp enclosure was large enough to accommodate in emergency 30,000 men with a corresponding number of horses and chariots".

Prof. J. Gastang was prompted to make his soundings in Hazor in 1928 by his desire to fix the date of the Exodus and the occupation of the country by Joshua. Unfortunately, apart from a brief description in his famous

book *Joshua-Judges,* his results were never published in detail. His main conclusion was that during the 15th century B.C.—the period in which according to him the story of Joshua began—the camp-enclosure "was apparently occupied only by temporary structures, for troops or travellers passing through, whether tents of goat-hair or maybe huts built of papyrus reeds" (p. 185). Moreover, he reached the firm conclusion that during the 14th-13th centuries B.C. Hazor's days as an important city were past—a conclusion that baffled most scholars who believed that it was precisely during this period that the main phase of the Exodus and conquest of Canaan occurred. Garstang based his conclusion on "the complete absence of Mycenaean specimens" (p. 383); (Mycenaean pottery appears in the Middle East only after about 1400 B.C., and disappears in the middle of the 13th century B.C.). This was very disturbing to many scholars who thought that the final phase of the conquest was in the 13th century B.C.

* * *

The James A. de Rothschild Expedition had the following objectives for its first season's dig (August-September-October 1955)—the first of four campaigns:

a) To gather data for the determination of the material culture of northern Palestine, since up to that moment no serious excavations had been carried out north of the Sea of Galilee;

b) To uncover the Israelite strata on the mound proper and to establish the date of its destruction; and

c) To examine the character and nature of the big enclosure; was it just a "camp" or a real city? If a city, when was it finally destroyed?

For these purposes the excavations were carried out in five different areas simultaneously: Areas A and B on the mound proper, and areas C, D and E within the rectangular enclosure.

The results of the first season's dig can be summarized as follows:

Area A (excavated under the supervision of Dr. Y. Aharoni) was chosen near a row of columns discovered by Garstang in the centre of the mound, attributed by him to the Solomonic period, and considered to be part of a stable. Four strata, each representing a different city, were uncovered. The first—nearest the surface—contained the remains of a city dating back to the end of the 8th and beginning of the 7th century B.C. and is believed to have been a modest settlement built on the ruins of the city captured by Tiglath Pileser III. The second stratum revealed a city very effectively

destroyed by fire. Its roofs had fallen in. The many beautiful vessels of basalt and pottery found still intact in their original places suggest that the population had fled in haste and had not returned. The date of the destruction, ascertained with the aid of the pottery, was the second half of the 8th century B.C. It was therefore assumed by us that this must be the city referred to above and which is known from external sources to have been destroyed by Tiglath Pileser III in 732 B.C. The third stratum city contained typical 9th and 8th cent. pottery. The fourth stratum contained many vessels of the Samaria type and for this and other reasons we fixed the date of its construction, tentatively, in the period of Ahab (874–852 B.C.). The most important structure in this stratum is a large public building with two roofs of nine monolith columns, two metres high, some still intact (Pl. I, Fig. 1). The first row was partially uncovered by Garstang in a very narrow trench and the second was discovered by us. Strata III, II, I all made use of the pillars but in different ways. Strata III and II embodied them within their walls or demolished those which interfered with their architectural plans. Stratum I embodied the top of the pillars as part of their floors. Although we cannot be certain of the exact function of the building (during both phases of its occupation), we found enough to establish that it could not have been a stable. The absence of mangers, and, more important, the absence of indentations on the posts and the presence of household pottery between the columns, are but three discoveries which discount the stable theory. The suggestion is rather that the two rows of pillars were part of a long building supporting a second storey. A narrow trial-trench which we dug just before the season ended showed that even below stratum IV there are at least another three strata of iron age cities; these will be excavated next season.

These seven strata, all encompassed within a period of about 500 years, will supply us with most important pottery material classified within a narrow time range. The most important single find in area A (stratum III), is a bone-handle of a sceptre or mirror, bearing beautiful and unique carvings of a four-winged figure, holding in its outstretched hands a stylised "Tree of Life", in the so-called Phoenician style (Pl. I, Fig. 2).

Area B (excavated under the supervision of Mrs. R. B.K. Amiran) is sited at the western tip of the mound at its most fortified point. Here were discovered several citadels, one on top of the other (Pl. II). The most recent belongs to the Hellenistic period, the oldest to the Israelite. On top of the 9th century Israelite citadel, which was only partially excavated this season, stood a citadel built sometime in the 8th century, but reconstructed

and used during the Persian period in the 6th or 5th century B.C. It is in the form of a square, with a central open court flanked on its north and south by oblong halls. The entire building was surrounded by small living rooms. Its construction included the erection of a partition wall in the northern hall. This wall contained many niches, and this, with the discovery of the addition of several crude mangers, suggests that during this period the building served a small cavalry garrison. From the Israelite citadel, the important finds included a partly broken ivory-box (Samaria style) bearing carvings of a winged sphinx and a kneeling figure, praying to a "tree of life" (Pl. III, Fig. 3). Part of the big Israelite city-wall (five metres in thickness) and an isolated two-roomed tower, were discovered in the immediate vicinity of the citadel.

Area C (excavated under the supervision of Mr. J. Perrot) is located in the south-western corner of the big rectangular enclosure, close to the beaten-earth wall. The excavations here had the threefold objectives of verifying the nature of the "camp area", ascertaining the date of its last occupation, and determining the technical details of the construction of the earthen wall.

The discoveries here were startling. First, one metre below the surface we found signs of a well-built city with houses and a canalisation system. Second, and much to our surprise, we found the floors of these houses with Mycenaean pottery and many other vessels and objects of local make, all dating back to the last phases of the late bronze age—the 13th century B.C. In other words, here was definite proof that the last city in this big enclosure met its end in the 13th century, i.e. the very period considered by most scholars as the date of Joshua's conquest of the country.

I do not imply that we have here as yet any proof that this city was destroyed by Joshua. Such an assumption can only be tested by future excavations. But certainly one of the snags to the 13th century theory of Joshua's conquest of Hazor was Garstang's conclusion, based on the absence of Mycenaean pottery (p. 383 ibid) that the city had been destroyed about 1400 B.C. This obstacle has now been removed.

Another important discovery in this area consisted of several layers below the 13th century structure, containing previous cities ranging from the Middle Bronze Age II (the so-called Hyksos period) down to Late Bronze I. These will be excavated in greater detail during next season's campaign.

But the third and most important discovery of the season came, as usual, within the last fortnight of the excavation. Two small Canaanite Temples of the late Bronze period, one on top of the other, were discovered at the

foot of the beaten-earth wall. Only the central part of the temples was cleared this season, but the yield was rich. In a central niche, high above the floor, we found the "Holy of Holies" Pl. IV, Fig. 4). It contained a basalt sculpture of a male (deity?) seated on a throne, holding a cup. A row of several stelae, with rounded tops, was placed just to the left of the figure. All were devoid of reliefs, except for the third, which bears a simple but effective design: two hands, palms upstretched as if in prayer; above is the emblem of the deity—a sun disc within a crescent (Pl. IV, Fig. 1). To the left of the row of the stelae we found a basalt orthostat, bearing, on its narrow side, a relief of the head and forelegs of a lion, and, on its wide side, a crouching lion with tail between its legs (PI. IV, Fig. 3). This group is unique in Palestinian archaeology—and in many respects also in the entire Middle East. And although there is a clear northern (Hittite) influence, it is local Canaanite in execution and detail. The many vessels found *in situ* near the sculptures and the statum of the temple point to its date as the 13th (or possibly the end of the 14th) century B.C. Here we have the boldest representation of Canaanite art on the eve of Joshua's time—of which so little has been known up to now. Our hopes are high for next season's dig, when we shall clear the whole temple area.

The excavations in areas D (under the joint supervision of Miss C. Epstein and Mr. M. Megiddon) and E (under the supervision of Mr. J. Perrot), also within the rectangular enclosure, were designed to help to determine whether the conclusions reached at area C were characteristic of the whole 170 acre enclosure. And indeed they were. In both areas we found the same features: the latest buildings belong to the 13th century B.C., and are built upon previous cities, the oldest of which dates back to the Hyksos period. In these two areas many water cisterns were discovered, some of them as deep as nine metres. They yielded a rich harvest of pottery and scarabs from burial chambers and silos for which the cisterns were variously used by later periods of occupation. In one of the cisterns a most interesting ritual clay-mask of the 13th century B.C. was discovered (Pl. IV, Fig. 2).

The most important single object found in area D was a small fragment of a jar bearing two letters of the Proto-Sinaitic alphabet—the alphabet from which were evolved the old Hebrew script and later the Latin alphabet... This is the first time that this script has been found in Galilee; and its date, the 13th century, is close to that of a very similar jar bearing a similar inscription found some years ago by the late J. L. Starkey in Lachish.

The one major interim conclusion from the preliminary excavations we have so far carried out is that the area of the enclosure was really a city and that during the Middle and late Bronze periods, Hazor—if this is really Hazor as we believe—was indeed one of the greatest cities in Canaan. And with its 40,000 population—which we estimate from the various facts we have laid bare—it rightly deserves the description given it in the book of Joshua: "Hazor beforetime was the head of all those kingdoms".

25TH ANNIVERSARY OF ST. ANDREW'S CHURCH AND HOSPICE IN JERUSALEM

By the Rev. GARDINER SCOTT

The Church of Scotland has a very long and greatly cherished connection with the Holy Land. Indeed, Scots have always felt at home here, for many of the natural features of this country remind them of their homeland. For over half a century now, men and women from Scotland, inspired by a genuine and disinterested love for the Jewish people and for the Holy Land, have come here in the name of the Scottish Kirk to engage in Christian work.

In the years of the British Mandate there was a strong community of Scots in Palestine. Many of them made a notable contribution to the development of the country and to the building up of an effective administration. Their influence is still felt and appreciated in Israel. Wherever I go in this country, I am told of the fine association which existed between Jew and Scot, and I am requested to convey messages of remembrance and good will to many of my compatriots. I am told, too, that the integrity, the stability and the loyalty of the Scot are qualities which have endeared him to the Jewish people.

The Church of Scotland began its work in the Holy Land with the opening of a hospital at Tiberias some 60 years ago. The pioneer of this

undertaking was Dr. Torrance, who has recorded some impressions of his early work on the lakeside in a book entitled *A Scots Doctor in Galilee*. His long and selfless service was later continued by his son Dr. Herbert Torrance, who for many years carried on with the same dedicated zeal as his father before him. The medical work of this institution has thus gone on uninterruptedly for over half a century. With the emergence of the State of Israel, however, it entered a new phase by evolving a harmonious cooperation between the State medical authorities and the Church of Scotland. The Hospital in Tiberias which is now directed by Dr. Bernard Walker, is at present used as an auxiliary maternity hospital. Under its roofs, some ten thousand citizens of Israel have opened their eyes to behold the light of day for the first time.

A further Scottish initiative was the establishment of the Tabitha School in Jaffa. This school, on which the best traditions of Scottish education and discipline have been brought to bear, has greatly developed under the principalship of Miss Rosie. It now has more than 300 pupils, both Jewish and non-Jewish.

The latest development of the Church of Scotland took place in Jerusalem, with the erection of the Church and Hospice of St. Andrew's.

The man responsible for influencing his fellow churchmen to establish a community in the Holy City was the famous Biblical scholar George Adam Smith, who is perhaps best known in Israel as the author of the *Historical Geography of the Holy Land*. It was his sense of longing for a touch of home in Jerusalem—first visited by him as a student in 1880—which originated the movement that was to culminate in the establishment, fifty years later, of the Scots Kirk in the Holy City. G. A. Smith was interested in the project of building a church in Jerusalem throughout his life; and when the buildings were in process of erection, and he and many of his fellow-Scots were at last seeing their dream take material shape—a Scots Kirk rising under the very shadow of Mount Zion—he wrote:

"The resident Scottish community and Presbyterian visitors have long felt the want of a church in which to worship and to receive the Sacrament of the Lord's Supper in their accustomed manner. To visit Jerusalem and the Holy Land in a religious spirit is to enrich the soul with a life-long blessing. To go there as a mere sight-seeing tripper is to court disappointment. The Scot abroad finds it hard to sing the Lord's song in a strange church and nowhere does he value more highly the simple services of the Dear Church of his fathers than in the Holy City of so many sacred memories . . .

"The Church and the Hospice may well have a far-reaching spiritual and educational influence of the utmost value. Nowhere can the Bible be studied with fuller understanding than in the land where it was written. Jerusalem offers unique opportunities for studying Biblical antiquities, early Church history, Semitic languages and the Jewish and Mohammedan religions. It is an ideal place for post-graduate study. The benefits that will accrue to the Scottish Church from having a spiritual home in the Holy City are incalculable . . .

"The view from the site is magnificent. Across the Bethlehem road rise the walls of the Old City and the traditional Mount Zion. Farther off are the Mount of Olives and the Village of Siloam, while in the far distance, across the gorge of the Dead Sea and River Jordan, are the mountains of Moab from whence Moses beheld the Promised Land."

The movement for the erection of a Scots Church and Hospice in the Holy Land received a great impetus in Scotland the day General Allenby liberated Jerusalem, December 11th, 1917. In the deliverance of the city the Scots had played a worthy and sacrificial part: the men of the 52nd Division had stormed Gaza and "once the guns began to throb, they turned not back until with beating hearts they looked down upon the Holy City nestling among the Judean hills." But many only saw Jerusalem afar off, for ere they could reach their goal their blood was mingled with the Judean soil. Theirs had been a great enterprise and a great sacrifice, and those Scots laddies, kilted and braw, counted not the cost. So now, to many Scots this land is twice holy, for here, far from home and kindred, rest their beloved dead.

To commemorate the deliverance of the Holy City and as a memorial to the Scots who fell in its liberation, it was resolved to build St. Andrew's Church and Hospice. The foundation stone was laid by General Allenby on the 7th May, 1927, ten years after his historic entry into Jerusalem. The dedication and opening of the church took place on St. Andrew's Day, 1930.

To this Church and Hospice set on a hill facing Mount Zion, pilgrims have since come from all over the world. In the church, an edifice of simple and austere beauty, they have worshipped and prayed for the peace

of Jerusalem. In the hospice, they have known the welcome and the warmth of loving Scottish hearts and found in its hospitality a home from home.

Many ministers of the Church of Scotland have come to Jerusalem for varying terms of service. The first was the Rev. Ninian Hill, who was untiring in his efforts to have the church and hospice built, and who was unstinting in his generosity. Another notable ministry was that of Dr. Norman Maclean, who is well remembered by the Jewish people for his book *The Sword and the Spirit* in defence of the Jewish return to Palestine. Yet another distinguished ministry was that of the Rev. A. Scott-Morrison. Mr. Scott-Morrison, who had directed the Church and educational work in Jaffa during the end of the Mandatory period, was also the first to serve in the newly constituted State of Israel. He endeared himself to many circles of Israelis during his ministry there.

Owing to the unsettled economic and political conditions which have prevailed here since the end of the second World War, it has not been possible for the Church of Scotland to use its Jerusalem centre as fully as was originally intended, i.e. as a place of specialized study for its theological students and ministers. However, since in all its dealings and negotiations with the State of Israel, the Church of Scotland has met with every consideration and courtesy, it now entertains the hope that groups of students and ministers may soon be able to visit Israel and make use of the unique opportunities for study and travel here afforded.

The door of the church and hospice stands open to all who are in need of its ministry of love and friendship, and the present minister and his wife hope to maintain the hallowed traditions of the Scots Church and the hospitality of the Scottish Manse.

THE SWEDISH THEOLOGICAL INSTITUTE

By N. HANS KOSMALA,
Director of the Institute

The Swedish Theological Institute in Jerusalem began its activities in January 1951. The State was then less than three years old. The scars which the period of unrest and struggle had left on the land and the people were still visible: there were shortages of all kinds ,rationing was extremely

strict, and the new legislation was still in its infancy. Life in Israel was hard and strenuous, most of all for newcomers like ourselves.

The buildings in the Street of the Prophets, which we were to take over, were occupied partly by a large kindergarten and partly by a doctor's clinic with sometimes as many as a hundred patients daily. We were confined to a few rooms, where we tried to carry on our studies amidst the noise of crying children and chattering patients. We badly needed the other rooms. But no one in Israel, not even the Government, can force an occupant out of his premises. Goodwill is indispensable: consent to accept an alternative accommodation. We therefore were in need of help... And helping hands were soon extended to us from all sides. Despite the strain under which all were labouring, assistance came both from private individuals and from official quarters. We soon felt ourselves surrounded by friends.

Maintained entirely by Swedish funds and governed by a Swedish Board (which has its seat in Stockholm), the Institute in Jerusalem is open to theological and other students of all denominations and from all countries. In the past five years, 42 students, graduates and post-graduates, from eight different nations (Britain, Denmark, Holland, Japan, Norway, Sweden, South Africa, the United States) have attended its lecture-courses for periods of 3 to 9 months. Most of them live in the Institute, which also provides full board. The present Director of the Institute is a British subject; the Matron is Swedish. The language of instruction is generally English, but sometimes, if necessary, German. There is also an Israeli teacher, who initiates the students into modern Hebrew.

Most of the lectures and seminars are given by the Director. In addition, guest-lecturers from Universities abroad give various courses at least twice annually. Lecture-courses have so far been given by Professors H. S. Nyberg, G. Lindeskog, H. Ringgren (all from Uppsala); J. Lindblom, G. Gerleman (both from Lund); E. Hammershaimb (Aarhus), T. C. Vriezen (Groningen), and P. A. H. de Boer (Leiden). This spring Professors S. Mowinckel (Oslo) and S. Aalen (Oslo, Meninghetsfakultet) lectured.

The academic year of the Institute is divided into two terms, the Autumn

Term of three months (Sept. 15th–Dec. 15th) and the Spring Term of five months (Jan. 15th–June 15th). Students stay for either term, or for the whole academic year. The lectures take place in the morning from Monday to Thursday; the afternoons are free. There is ample time for study and excursions during the long week-ends.

The subjects studied fall into the following categories: Old Testament, the Literature of the inter-Testamental Period (including the newly-found Scrolls), New Testament, Rabbinica, Judaica, Historical and Archaeological Topography of Palestine. A few standard lectures are arranged regularly every year, such as: Rabbinic Thought and Literature, the Jewish Prayer Book, Introduction to (post-biblical) Jewish History. Every Spring Term, before Passover, the Pesach Haggada is read and explained, and our students are usually invited by Jewish families to join them on the Seder evening.

Apart from these regular courses, students often do their own research work on some Biblical or Jewish subject.

Friendly relations are maintained with the academic circles of Jerusalem. We acknowledge with deep grattiude the active help rendered by the Hebrew University and the Jewish National and University Library. A considerable number of books, including sets of the Babylonian and Jerusalem Talmud, and various Midrashim, as well as later rabbinical works, were placed at our disposal at a time when such books were not easily obtainable elsewhere. We still recall how in 1951 the then Rector of the University, Professor Schwabe, himself brought in a car the twenty volumes of the Babylonian Talmud to the Institute on the occasion of a reception to the Institute's first guest-lecturer from abroad. The same good will and friendship continues to be manifested under his successor, the present Rector and President of the University, Professor B. Mazar.

Ever since the first year, our students have had the privilege of listening to teachers of the Hebrew University and other Jewish scholars on special subjects in evening lectures at our Institute. These were often followed by vivid and fruitful discussions in which other scholars participated. These meetings have intentionally been kept small—there have seldom been more than 25 people present—in order to preserve their intimate character and the spontaneity of thought and expression. Some of the lectures were, of course, merely instructive, giving the students valuable information on the land and the people of Israel. We must mention here at least a few of a long list of lecturers and lectures: Prof. S. Bodenheimer (The Animal World in the Land of the Bible); Prof. M. Buber (The Fall of Man, the

Election of Israel, Two Modes of Faith); Prof. H. Shirman (Synagogal Poetry and Christian Liturgy); Dr. D. Flusser (The Baptisma Johanni and the Manual of Discipline, The Development of Religious Thought in the Literature of the Jewish Sects, The Scrolls and New Testament Literature); Dr. Jacob Licht (The Thanksgiving Hymns of the Jewish Sects). There were many other lectures by experts on subjects like: the Jewish press of today, ancient Jewish synagogues in Palestine, place names in Israel, the influence of the Old Testament on the Christian idea of state and ruler, Jesus in Modern Hebrew Literature, and so forth.

On week-ends and during vacations our students make trips to various parts of the country, visit *kibbutzim,* and also get to learn something about the places and institutions important for the social, economic and cultural development of the State of Israel. None of them leaves the country without taking with him the deepest impressions of the land and its people, and each becomes, in his own way, an emissary of Israel and a fervent friend of the Jewish people everywhere.

THE SEVENTH DEAD SEA SCROLL

Hebrew University scholars have succeeded in unrolling and partially deciphering the seventh of the Dead Sea scrolls in Israel's possession, stated Professor B. Mazar, President of the University, at a press conference recently held in Jerusalem. The scroll in question is the one commonly known as "The Lamech Scroll."

The two University archaeologists in charge of the unrolling and deciphering of the scroll, Dr. Nachman Avigad and Dr. Yigael Yadin, disclosed at the same time that although the work of infra-red photography, the cleaning of the pages and the deciphering of the text, had not yet been completed, it was already apparent from the legible pages of the scroll that it was an Aramaic version of several chapters of the Book of Genesis, interwoven with hitherto unknown stories and legends around the lives of the Patriarchs. Thus the scroll is not the lost apocryphal "Book of Lamech," as certain scholars had asserted on the basis of a fragment which had peeled off from the body of the scroll, and in which, among others, Lamech (the father of Noah), and his wife, Bat Enosh, were mentioned.

The so-called "Lamech Scroll" had been one of the four taken to the U.S. in 1948 by the Syrian Metropolitan Mar Athanasius Samuel of the

Monastery of St. Mark in the Old City of Jerusalem. (The other three found at the same time were purchased for the University by the late Professor Sukenik). In America, three of the four scrolls — the Book of Isaiah, the Manual of Discipline and the Commentary on Habakkuk — were edited by Professor Millar Burrows and published by the American Schools of Oriental Research. The fourth, however, was not unrolled because of its torn and decayed condition. The Metropolitan refused to permit any attempt to unroll this scroll unless all the four were bought from him, and since he did not succeed in selling them during his seven years' stay in the U.S., the unrolled scroll was left untouched throughout this period and thus fell into a state of yet further deterioration.

Following negotiations conducted by Dr. Yadin in the summer of 1954, with the assistance of Mr. Abraham Harman and Mr. T. Ben Nahum, the four scrolls were acquired for Israel through the generosity of the late Mr. S. D. Gottesman, and with the aid of the American Fund for Israel Institutions.

The scrolls duly arrived in Israel, and the unopened one was given to Professor James Biberkraut (who had unrolled the three scrolls acquired by Professor Sukenik) for unrolling under the supervision of Dr. Avigad and Dr. Yadin. This was no mean undertaking, as can be gathered from Professor Burrows' statement after it was brought to the U.S., that "only very careful expert treatment can ever unroll enough to recover any considerable part of the text, if indeed this is possible at all." Nevertheless, the unrolling was completed recently, and the slow and painstaking efforts to save parts of the scroll have been successful.

It appears that, in spite of the complete decay of most of the writing on the outer and inner pages, the innermost part of the scroll has been preserved in excellent condition. There are four complete pages, each 30 cms. in length and each containing 34 lines; five pages of which considerable sections have been preserved; an additional number of pages on which several lines or single words are left; as well as some pages which are completely illegible.

The last three complete pages deal with:

a) Genesis, Chapter XII (the section on the taking of Sarah by the King of Egypt, together with a detailed description of Sarah's beauty);

b) Genesis, Chapter XIII (Lot's departure), with an original and extended version of verses 14-18 ("Lift up thine eyes and behold . . . for all the land which thou seest to thee will I give it"), together with a

rich and original explanation of the topography of the passage, "Arise, walk through the land in the length of it and in the breadth of it . . .";

c) Genesis, Chapter XIV and Chapter XV (the war of the five kings), with a vivid topographical description, again full of names, places and persons different from those in the hitherto known sources.

The stories as reported in this scroll are reminiscent, in form as well as in terminology, of those in the well-known apocryphal work, "The Book of Jubilees," while the handwriting is the same in character as that of the scroll of "The War of the Sons of Light against the Sons of Darkness." The date of compilation of the scroll can be determined only after further research, but on the basis of the above, the date of the copy in Israel's possession can be set at the end of the first century B.C.E. or the first half of the first century C.E.

The complete pages will be published as soon as the deciphering is completed by Dr. Avigad and Dr. Yadin.

All the scrolls will be on permanent exhibition in the "Shrine of the Book," to be established in the projected Jewish National and University Library premises on the new Hebrew University campus.

REVIEWS OF BOOKS

STUDI BIBLICI FRANCISCANI LIBER ANNUUS V (1954-1955). Jerusalem apud Aedem Flagellationis, 1955, pp. 335.

This fifth volume of the *Studium Biblicum Franciscanum,* which is excellently produced and illustrated, opens with a study by Father Bellarmino Bagatti entitled "Ritrovamenti nella Nazaret Evangelica", an abstract of which (made by the author himself) has been published in a former issue of this journal. It is followed by two essays on problems of Biblical exegesis — "Filius David apud prophetas minores" by Father Manuel Miguens, and "La Mediazione di Maria a Cana" by Father Emmanuele Testa; by an interesting contribution to the history of ecclesiastical anti-Zionism — "Afrahat der Persische Weise und der Antisionismus" by Father Augustus Spijkerman; by an article on "Nazareth and its Sanctuaries" by Father Donato Baldi and an archaeological report, "Une Tombe du Récent Bronze au Mont des Oliviers"

by Father Paulin Lemaire. The volume closes with a chronicle of the activities of the *Studium* and book reviews.

Among the above-mentioned articles, Father Spijkerman's study on "Afrahat, the Persian Sage and anti-Zionism" seems to the reviewer of particular interest, for it serves to satisfy a peculiar exigency which has arisen in our own times.

There is an old Chritian belief (formally based upon a certain interpretation of a number of Biblical prophecies), according to which no return of the Jews to their homeland would ever take place, and no Jewish state would ever come back to life in the Holy Land: for the destruction of the ancient Jewish State and the dispersion of the Jewish People were a punishment for the crucifixion — a punishment that would last for ever, i.e. until the Jews would convert to Christianity immediately prior to the end of the world. This view was commonly held almost until our own days. Thus, as recently as 1901 a writer like Augustin Lemann could sum up Jesus' prophetic utterances in the Gospels in the following terms: "The Temple will never be rebuilt; Jerusalem will never be the capital of a Jewish State; Palestine wil never again be the Jewish homeland... And thus there is complete agreement between the Old and New Testaments in treating any attempt to reconstitute a Jewish state in Jerusalem as a chimera. God's plan runs counter to the project of the Zionists" (*L'avenir de Jérusalem. Espérances et chimères.* Paris 1901, page 196).[1]

When the State of Israel came into being in 1948, the need was felt in many circles not only to reinterpret the above-mentioned prophecies, but also to gain a historical insight into the origins and development of the erroneous interpretations which in the course of time had hardened almost into a popular article of faith. In 1950, Father Giacinto Faccio (who was then Custos of the Holy Land) published an article "Sionismo e Sacre Scritture" in *La Terra Santa,* 1950, pp. 78-86, in which, after reexamining the prophecies in question, he reached the conclusion that they did not contain anything to the effect that no Jewish State would ever be reconstituted in the Holy Land or even that the Jewish Temple would never be reconstructed on Mount Moriah; and in 1951, S. Munoz-Iglesias published a study (in Spanish) entitled: "The Origin of the Popular Belief in the so-called Prophecies concerning Israel's political non-Restoration" (*Estudios Biblicos* No. 10, Madrid, 1951).

Father Spijkerman's study is a fur-

[1] A short survey of the traditional views on the subject held by the Fathers of the Church is to be found in Father P. Browe's "Die Juden-Mission im Mittelalter und die Paepste". Rome 1942, pp. 306-310. See also "The State of Israel in the Light of Christian Theology" (in Hebrew) by Judah Rosenthal, in "Sura — Israel-American Annual for Study and Research in Problems relating to Israel and the World in the Past and Present", edited by Samuel K. Mirsky. Jerusalem 1955-56, pp. 106-126.

ther contribution to the history of the development of this peculiar tradition within the Christian Church. On the surface, it only intends to fill part of a gap left by other writers: in fact, Munoz-Iglesias and others who dealt with the subject left out of consideration the entire branch of Christian literature represented by the Eastern Fathers; and the author, who is an orientalist, wishes to draw our attention to the first Syrian Father of the Church,[1] whose *Demonstrations* written in Syriac in the thirties and forties of the fourth century were later translated into a number of languages, such as Armenian, Georgian, Ethiopian and perhaps Arabic. In reality, however, Father Spijkerman's article is but a chapter of what promises to be a thorough study of this problem — a study which should help us to deepen our historical insight. The method followed by the author — to project Afrahat's polemical ideas against the background of the struggle between the Roman and Persian Empires and the Jewish "Zionist" hopes of the period—is sound, but perhaps insufficient. For the real historical background of those ideas, and indeed their innermost substance, is not so much the political as the cultural and religious history of that period.

[1] and incidentally also to two other Syrian "anti-Zionists": St. Ephraem the Syrian (second half of the fourth century) and Dionysius Bar Salibhi (d. 1171). *The Treatise of Dionysius Bar Salibhi against the Jews* was published by J. de Zwaan, Leiden, 1906.

THE SCROLL OF "THE WAR OF THE SONS OF LIGHT AGAINST THE SONS OF DARKNESS". Edited with an Introduction, Emendations and a Commentary by YIGAEL YADIN (The Bialik Institute, Jerusalem, 1955. pp. 397).

The Scroll dealt with in this book is one of the three Dead Sea Scrolls acquired by the late Prof. E.L. Sukenik towards the end of 1947 (see "Christian News from Israel", Vol. VI, No. 1–2, pp. 36–38).

It is re-edited here in its full text together with a suggested restoration of the missing parts. In preparing his text, the Editor has availed himself of the fragments of the Scroll which were discovered in Cave I after the acquisition of those mentioned above, and recently published by J. T. Milik in *Qumran Cave I.* The text is preceded by an Introduction containing an analysis and a thorough discussion of the subjects referred to in the Scroll, and is accompanied by a detailed historical and philological Commentary.

The introduction—consisting of eleven chapters and stretching over 243 pages—opens with a characterization of the general nature of the Scroll, followed by a summary of its contents and aims in comparison with Biblical and post-Biblical literature, and some conclusions regarding the possible sources which may have influenced the writer of the Scroll. Dr. Yadin then proceeds to give a detailed discussion of the envisaged plan of the Forty Years' War of the Sons of Light (the members of the writer's Sect, to be joined later

by other Israelites) against the Sons of Darkness (the "Kittim" and other evil nations, including the "defilers of the Covenant" among the Jews); of its three phases according to the various enemies and the system of computation of the number of years allocated to the destruction of each enemy; and of the geographical and political identity of each enemy separately, with special reference to the "Kittim of Asshur". Thereupon follows a detailed study of the purely military problems raised by the Scroll. No less than five chapters (III-VII) are devoted to the standards enumerated therein, the rules for mobilization and release, the trumpets and signals, the weapons and varieties of armour, the tactics employed by the different battle and service units, such as the heavy and light infantry, the military police, the spoilers, the armourers and quartermaster corps. It is particularly fortunate that the author of these chapters — where comparisons are made with data drawn from ancient Oriental, Hellenistic and Roman military science — happens not only to be an archaeologist and historian of ancient Palestine, but also a distinguished officer (see note on p. 23) and a student of military history. The military matters are followed by an analysis of the religious customs and rites enumerated in the Scroll, of the functions of the Chief Priest and his assistants in battle, and of the various battle prayers to be recited at the different stages of the War; these are compared with similar prayers occurring in the Bible and the Mishna. Concerning the religious background of the Sect, there is also a chapter on the angelology of the Dead Sea Scrolls in general and of the Battle Scroll in particular, with special sections devoted to the Archangels of Light and Darkness (Michael and Belial), their subordinates, the rôle of the angels in the actual fighting, and the general concept of Light and Darkness as conceived in the Scroll. Finally, in the light of the above discussions and the conclusions reached, Dr. Yadin makes an attempt to identify the Sect whose members wrote the Scroll, and to fix the date of its composition and commitment to writing.

The Commentary is preceded by a discussion dealing with the art of the scribe as evidenced in the Scroll, and categorizes, in accordance with the methods used to correct them, the scribal mistakes occurring in the Scroll.

While fully understanding that a final judgment concerning the chronology of the Scroll must await the decipherment of the other scrolls of the Dead Sea region, the author inclines to believe that the present Scroll was composed after the Roman conquest, but before the end of the reign of Herod. If this assumption is correct, the Scroll must be of a somewhat later date than the *Manual of Discipline* and the *Habakkuk Commentary;* and the "Kittim" of this Scroll — by which name various Mediterranean nations were called at various periods — must signify the Romans.

Dr. Yadin is also very cautious in his identification of the Sect. He only admits that the details in the Scroll do not refute the views of those who seek to identify the Sect with the Essenes. At all events, the Dead Sea Sect shows great similarity in its customs and rites to the Essenes as we know them from the works of Philo and Josephus. Many sects sprang up during the period of the Second Commonwealth, and the one under consideration was undoubtedly one of them, perhaps the most extreme and outstanding. Its aspiration was to restore the Mosaic Law to its ancient strength and glory, and to provide a new foundation for religious life. The members of the Sect firmly believed that the End of Days was at hand and that it was their mission to brace themselves for the final War. They lived communally, practised asceticism and remonstrated against the evil-doers among Israel and the nations. It is Dr. Yadin's merit to have described the views and ideals of the Sect against its historical background. His book is among the most outstanding studies of the Dead Sea Scrolls yet produced[1]. We are now better able to understand the somewhat peculiar military character of the Sect and its apocalyptic tendencies. But at the same time we are more aware that the study of this period in the light of the recent discoveries is only in its first stages.

[1] For this book, Dr. Yadin was awarded the Israel Prize for Jewish Studies in 1956.

KLEI HAHERES BESIFRUT HATALMUD (Ceramics in Talmudic Literature) by YEHOSHUA BRAND. Mosad Harav Kook, Jerusalem, 1953, pp. 638.

Dr. Brand's work is a study of the earthenware mentioned in the vast Jewish literature of the Graeco-Roman and Byzantine periods. It consists of 126 sections, each dealing in great detail with a certain type of vessel.

In his book, Dr. Brand seeks to identify the vessels mentioned in Talmudic literature not only with the specimens of Greek and Roman earthenware which have long since come down to us, but also with recent archaeologicel finds. He explains how the vessels were made, and dwells on the evolution of the craft against a changing social and economic background. He thus leads us right into the home of a Palestinian Jew of the first centuries of the Christian era and shows us that, apart from the ritual vessels, the pots he used were exactly the same as those used by the general population of Syria and Palestine. The book therefore throws considerable light on the economic and social history of the formative period of early Christianity.

Dr. Brand labors under the assumption—which seems sound enough—that the "Halachah" is based on contemporary reality and that the vessels, the "realia", are purely functional. Explanations and varying interpretations became necessary when the Jews were removed in time and place from the life and conditions of Tal-

mudic Palestine. This, incidentally, explains the fact that no local tradition concerning types of pots could survive. The book, presenting as it does, the relevant literary sources, offers an admirable solution to a very difficult problem. No less than 126 artefacts, arranged in alphabetical order, are dealt with and discussed. Many of the conclusions are also of interest to the classical scholar. Thus, for instance, the author shows that the Latin "cadus" apparently comes from the Hebrew "Cad"; or "cucuma" from the Hebrew "cumcum".

As one might expect in a book so rich in detail, there are omissions and a few errors. In the 41 pages devoted to the subject "ner" (oil-lamp), the discussion on the evolution of the "ner" might be improved upon. Also some reference to the ornamentation of the vessels would have been desirable. These, however, are minor flaws in an otherwise excellent study. This year's unexpected discoveries at Beth Shearim (the Jewish catacombs near Haifa), for instance, corroborate the author's penetrating examination of the literary sources concerning "aron" (sarcophagus).

"Ceramics in Talmudic Literature" promises to become a standard work of reference on the Roman and Byzantine pottery of Palestine. It is only to be regretted that it has so far only appeared in Hebrew. Dr. Brand's book deserves to be widely known, and it is to be hoped that a translation, at least in an abridged form, be soon made available.

SCRIPTA HIEROSOLYMITANA: PUBLICATIONS OF THE HEBREW UNIVERSITY. Vol. 1: STUDIES IN CLASSICS AND JEWISH HUMANISM, Edited by R. Koebner, Jerusalem, 1954 (Magnes Press, the Hebrew University) pp.144+vii. Vol. II: STUDIES IN MEDIAEVAL AND MODERN THOUGHT AND LITERATURE. Edited by R. Koebner. Jerusalem, 1955 (Magnes Press, the Hebrew University) pp. 230+v.

These are the first of a series of publications designed to give the reader an insight into the humanistic research being carried on at the Hebrew University. The volumes under review include studies of ancient and modern thought, and of the literature of various ages; they are handsomely produced and well printed, and are certain to prove of lasting value.

Of special interest in Vol. I is the article by V. Tcherikover, "The Sambathions" in which the autor discusses the penetration of Jewish Sabbath-observance into the Egyptian environment. Sabathai (Sambathaios) was a common name among Egyptian Jews during the Ptolomaic period, and at the time of the Romans was no longer confined to Jews. Indeed, throughout the Roman Empire not only persons, but also deities and institutions, had names derived from the Hebrew word Sabbath. Rejecting the hypothesis that the name Sambathaios is derived from "Sambethe", the supposed name of a goddess thought to have been worshipped in Asia Minor, Prof. Tcherikover contends that the wide use of this name testifies to the prevalence of Sabbath-observance among the pa-

gans. In Egypt, the name at first had significance, but in the course of time its transmission became a mere matter of custom, and thus ceased to imply any actual Sabbath-observance on the part of its adherents.

In this same volume, H. Rosen provides a key to the decipherment of the stele of Lemnos, an Aegean boustrophedon inscription now in the National Epigraphical Museum in Athens; the author believes that the Greek alphabet preserved in this inscription is the one bearing the closest affinity to its Canaanite prototype, and goes on to show that the contents consist of a prayer (7th century B.C.E. or before) addressed to Ker, deity of death and guide of the souls towards Hades; Y. Guttman discusses the 24 extant verses, preserved by Eusebius, of an epic poet named Philo, who appears to have flourished about the period of John Hyrcanus or even earlier, and who wrote on Abraham, the Sacrifice of Isaac, Joseph in Egypt etc.; M. Schwabe studies a Greek epigram from Gofna (Jifna) inscribed on a grave stele, now in the Rockefeller Museum, and demonstrates that, far from being a forgery (as hitherto supposed), it is a genuine example of the epigrammatic poetry written in Hellenistic Palestine; E. Fuks analyses the arguments used in the Athenian party struggle at the time of the Peloponnesian War, especially as reflected in the *Athenaion Politeia* ascribed to Xenophon; A. Shalit seeks to show that the term *Koilé Syria* used in the 4th-3rd centuries B.C.E. is equivalent to the phrase *kol abar nahara* of Ezra IV:20 (a *terminus technicus* of the Persian administration in Western Asia) and that *Koilé* itself is derived from *kol* or *kula* (*kole koile*); and R. Koebner, in an extensive article entitled "Imperium: The Roman Heritage", discusses the development among the ancient Romans of the concept *imperium populi Romani,* which at first appears to have implied the legal power to enforce the law, and later came to designate the one Empire.

Prof. Koebner continues his consideration of *imperium* in Volume II of *Scripta Hierosolymitana,* which is devoted to discussions of mediaeval and modern topics. He shows that, throughout the Middle Ages and until modern times, the term took on a variety of meanings: thus, the concept of Empire itself changed with the course of time, and with it the directions of history, the makers of which were often motivated by the goal of "empire" in the many senses which that term assumed.

The volume further contains studies of literature and philosophy, such as "Episodes inédits du Roman de Tristan (manuscrit de Jérusalem) avec deux nouveaux 'lais de Tristan'" by H. Peri; "Symbolism in Coleridge and the Danteesque Element in 'The Ancient Mariner'" by A.A. Mendilow; "The American background of Whitman's sense of evil" by S.J. Kahn; "Spinoza's debt to Tacitus" by Ch. Wirszubsky; "On Wittgen stein's view of Philosophy" by N. Rotenstreich; and "Metaphysical implications of Husserl's Phenomenology" by S.H. Bergmann.

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